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WEEKLY REVIEW.

—A student in Europe or America is free to give his attention to any branch of study, and it would be a very strange thing if the history of any country or people were to be *taboo'd* to him, lest the knowledge of it should lessen his respect for the opinions held by those around him. The English scholar may range through all literature, and make himself master of the history of any nation under the sun that has a history. Imagine the effect that would be produced in the colleges and universities of England if the heads thereof should agree that the history of a certain people should be utterly banished from the institutions under their care, because of the religious ideas interwoven with that history. The boasted freedom of the Englishman would at once become a myth. As it is, the English student exults in the liberty that allows him to make himself acquainted with the ideas that have been entertained by men of every age and nationality. Even the earnest Christian student is glad to make himself acquainted with the religious doctrines and practices of other nations and climes. He is not unwilling to give his careful attention to the puranas and the other shastras of the Hindu, to the history of the rise and spread of Mahomedism, to the Koran, the Zend Avesta, the writings of Confucius or to the religious ideas interwoven with Greek and Roman literature. It would appear to him a most ridiculous kind of protection, if his teachers should forbid his becoming acquainted with the history of a particular nation because of the discrepancy between his own religious ideas and those that are contained in that history. One would have supposed that English professors, coming out to India to instruct the youth of this country, would have thought they could not more signally benefit the students committed to their care, than by teaching them not to fear to become acquainted with the annals and beliefs of any nation. This is not the case however. They actually undertake to pilot their students so carefully through the sea of knowledge that they shall not meet with any thing to remind them of the existence of Christianity. This was illustrated a week ago last Saturday when the Senate of the Bombay University decided that Jewish History should be struck out of the course of studies for the B. A. degree. The *Times of India*, which highly approves of this, says that the majority of the Senate appeared to think that not only should Jewish History be not prescribed as a subject of study alternative with Indian History, but that it should not be prescribed as an alternative even with English or Greek and Roman History. Observe, it has not hitherto been prescribed, except as an alternative with Indian History, so that it was optional with the student to study it or not. In the debate that took place, one of the speakers is said to have suggested, that the University should consider the question of the "recognition" of each subject on its own merits, without considering what the logical or practical consequences of such recognition might be on the total course of studies prescribed. One would have thought that any other course than this would have been scouted. But the imaginations of the senators were much excited by the thought of the possible practical consequences of an acquainstance with the history of that stiff-necked people, the Jews.

—The last number of the *Word and Work* is accompanied by a Scripture Text Almanac in large type, so arranged as that it may be hung up over one's table, and the pages easily turned. This is an excellent present for a paper to make to its readers. With the *Christian* too there comes to us a handsome sheet Almanac.

—A correspondent, J. J., tells us of a weakness that he has for drawing the long bow, telling stories that are not true just for the purpose of entertaining his companions. We fear that this is a very common failing, and that some even employ the pen in telling such stories. A great deal that passes for witticism in the papers is of this character, the funny things being all invented by some scribe with a long face writing for his bread. J. J. asks our advice and we are willing to give it; but is he willing to follow it? It is very evident that while he has some qualms of conscience with regard to the propriety of thus playing tricks with truth, he is on the whole rather disposed to justify himself in the habit, if not indeed to pride himself upon his skill in this line, his power to entertain. This probably is the reason why his efforts to break himself of the habit have not been successful; there has not been a real desire to abandon it. He must be convinced that the thing is really blamable, before he can expect to be able to resist the temptation to indulge in it. He must look upon it not as his *forte* but as his foible. At present, in moments of reflection, he has his doubts about the propriety of it; but in seasons of conviviality, his conscience draws in its budding horns, and inclination is master of the situation. Now we are told in the Bible that "he that doubteth is damned," if he does that of the propriety of which he is doubtful. Neither our conscience or the word of God will sanction that which we suspect to be not right. It is a good rule to rely upon the view we take of an act when the temptation to commit it is not present, rather than upon that which we take in the moment of temptation. Paul, writing to the Ephesians, says: "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that ye may minister grace to the hearers." iv. 29. See also v. 3, 4, where the 'jesting' that is forbidden would doubtless include sham stories told for the purpose of making others laugh. We are to give an account of every idle word. Let your speech be *alway* with grace, seasoned with salt.

—We thankfully acknowledge Maclean's Guide to Bombay, prepared for the year 1880. This is just the *Vade Mecum* which a visitor or resident wishing to become acquainted with Bombay as it is and as it has been, needs. It is historical, statistical and descriptive, and the present issue is in some of these respects much in advance of the previous editions. For instance it is adorned with well-executed lithographic pictures of the principal public buildings and other objects of interest in Bombay. It has good maps of Bombay and of India, and a copious directory. It is published at the *Bombay Gazette* Office.

—With the year 1879 Mr. Maclean, who has been so long editor of the *Bombay Gazette*, retires, making way for Mr. Grattan Geary, (late of the *Times of India*,) who has purchased the paper from him. Mr. Maclean has had the respect of many on account of the independence with wich he has generally discussed public questions. The paper has been conducted with a good deal of ability and has had a measure of success that is not very common in Indian journalism. We do not think that the tone which has mainly characterized the paper with regard to religious matters has been the best; though we acknowledge that there has been nothing like the animus in attacking the views of religious people that we have noticed in some papers; it has generally contented itself with ignoring them. One great temptation that the editor of a leading journal in a place like Bombay, has to encounter, is to be unduly influenced by the limited circle among whom he dines, and to mistake this circle for the great circle of the world, and judge of all things by the way they appear in that inner circle. Now there are a good many interests of humanity that are very scantily represented in the post-prandial life of the Indian *elite;* and even the very people that give the dinners are often at heart interested in matters about which they are not accustomed to speak at the dinner table.

—The southern extremity of Africa has now been brought into telegraphic communication with the rest of the world, the laying down of the portion of the cable between Zanzibar and Aden having been successfully completed on Christmas day. For years we have been waiting for this, and would possibly have had to wait some years more, if it had not been for the Zulu war. Any one who will now look at the map of the world, will observe that all the continents and principal islands of the world have been taken into the embrace of this huge leviathan whose coils hold the entire globe in their grasp. All the great masses of population, with the exception of those that dwell in the heart of Africa, have been brought into telegraphic intimacy, and the world may be.

ASSUMPTION CONVENT MUMBAI

compared, with respect to the facility of communication, to one great city with an outlying suburb. It took about as long for news to travel from one end of ancient Babylon to another, as it now does for news to go from London to the shores of the Pacific. Jonah found it a three days' journey to go through Nineveh.

—The following is from the *Indian Mirror*:

The *Bombay Guardian* sees "something shocking and very like blashphemy in the ascription to God of the ideas" embodied in our devotional columns. We see something shocking and very like atrocious infidelity in the ascription to man of the ideas and truths which belong to God. We believe that whatsoever is true is from God, for all truth is of God and is in itself Divine. If our contemporary could show that the proclamation from "India's Mother" is false, contains falsehoods and false sentiments, then, but not till then, shall we declare it to be a forgery and a fabrication. If loyalty to Victoria is not a lie but a perfect truth in itself, then it is God's, and the Proclamation is verily from India's Mother. Every moral truth, in or outside the Gospel, is God's truth. Truth, whether from our contemporary's pen or ours, belongs to neither of us, but is God's. Only lies and falsehoods, shame and death, belong to man, but truth and life belong only to God."

The writer of the above is betrayed by the comparison which he introduces. If he were to write a proclamation such *as he thinks* would be a suitable one for Queen Victoria to make, and then publish it as Her Majesty's proclamation, he would be in danger of being arrested for treason, without any reference to the sentiments expressed in the proclamation. The editor of the *Indian Mirror*, according to his own statement, determines first that what passes through his own mind is true, second, being true it must be from God, and third, he proceeds to publish it as an actual emanation from God. The editor of the *Indian Mirror* has published a good many things differing widely from each other during the last twenty years, and is one of the last men that should fancy the thoughts of his mind to be the thoughts of God's mind. No man can possibly know that the truth is with him, unless he recognizes that God has given the truth to man in a definite and recognizable form external to man himself with which, as with an unchangeable and always reliable standard, man may compare his own thoughts and sentiments and ascertain their conformity or non-conformity. Such a form we have in the Bible, to which no man may add, from which no man may subtract. If neither the Bible nor any other book is from God in this sense, then no man can ask another man to believe that what he says is from God. This indeed has been the source of all the priestcraft that has ruled the world so terribly; one man claiming that his thoughts and words are from God, and requiring all to give heed to his words, on pain of the lasting displeasure of God.

—The following extract from Farrar's "Life and Work of St. Paul" well-deserves attention:

"The reflected light of morality is nothing apart from the splendour of that religion from which it is derived. There is little which is admirable in the honesty which simply results from its being the best policy, or in the purity which is maintained solely by fear of punishment; or even in the virtue which is coldly adopted out of a calculation that it tends to the greatest happiness of the greatest number. It was not in this way that St. Paul regarded morality. Many of the precepts which he delivers in the practical sections of his Epistles might also have been delivered, and nobly delivered, by an Epictetus or a Marcus Aurelius; but that which places an immeasurable distance between the teachings of St. Paul and theirs, is the fact that in St. Paul's view holiness is not the imperfect result of rare self-discipline, but the natural outcome of a divine life, imparted by one who is the common Head of all the family of man, and in participation with whose plenitude the humblest act of self-sacrifice becomes invested with a sacred value and a sacred significance. And there are these further distinctions (among many others) between the lofty teachings of Stoicism and the divine exhortations of Christianity. Stoicism made its appeal only to the noble-hearted few, despising and despairing of the vulgar herd of mankind in all ranks, as incapable of philosophic training or moral elevation. Christianity, in the name of a God who was no respecter of persons, appealed to the very weakest and the very worst as being all redeemed in Christ. Again, Stoicism was dimmed and darkened to the very heart's core of its worthiest votaries by deep perplexity and incurable sadness; Christianity breathes into every utterance the joyous spirit of victory and hope. Even the best of the Stoics looked on the life of men around them with a detestation largely mingled with contempt, and this contempt weakened the sense of reciprocity and fed the fumes of pride. But St. Paul addresses a revelation unspeakably more majestic, more profound, more spiritual, than any which Stoicism could offer, to men whom he well knows to have lived in the trammels of the vilest sins of heathendom, and barely even yet to have escaped out of the snare of the fowler. He confidently addresses exhortations of stainless purity and sensitive integrity to men who had been thieves and adulterers and worse; and so far from any self-exaltation at his own moral superiority, he regards his own life as hid indeed with Christ in God, but as so little fit to inspire a feeling of satisfaction that he is lost in the conviction of his own unworthiness as contrasted with the wealth of God's compassion, and the unspeakable grandeur of the long-hidden mystery which now in due time he is commissioned to set forth." II. pp. 500, 501.

The Gospel is a Gospel, a joyous message, because it *offers* where other systems, whether of religion or morality, can only *demand*. It does not say to a blind man, find your way to a distant city; it does not send a poor helpless cripple on a pilgrimage; it does not say to the bruised creature who has fallen to the bottom of a deep well, come up here and I will help you; but it gives sight to the blind, healing to the cripple, deliverance to the captive, and then shows them what to do with their ransomed powers.

—It has often been said that Bombay has the finest harbour east of the Cape of Good Hope. It is no doubt in many respects a very good harbour; nevertheless it has hitherto laboured under a conspicuous disadvantage; ships have always had to lie at a respectful distance from the shore and, for the loading and unloading of their cargoes, avail themselves of small boats. There have been many propositions for the removal of this disadvantage, and we remember advocating in these columns some fifteen years ago a scheme by Mr. Kennelly for the construction of a pier in the form of a T stretching out into the harbour. At length, on the first day of 1880, in connection with the Port Trust, the Prince's Dock has been constructed with accommodation for a considerable number of the largest vessels. It remains to be seen how far this dock will revolutionize the practice that has hitherto prevailed. Immense difficulties have been overcome in the construction of this Dock which is said to be 1460 ft. long by 1000 ft. wide and has a water area of 30 acres.

—Among those who pride themselves on their Churchmanship, and make no distinction between loyalty to the Church and loyalty to Christ, are the English Ritualists. But the authority of the Church is simply the authority of the rulers of the Church; and we are at a loss to understand what becomes of the Churchmanship of a man like Mr. Mackonochie when he openly defies the authority of those rulers, and continues the ministrations which he has been episcopally and legally prohibited from performing.

—All the crowned heads of Europe seem to take their turns in being fired at. Before the details of the diabolical attempt to blow up the Czar of Russia could reach us, we hear of an attempt to kill the King and Queen of Spain, happily unsuccessful, as these attempts almost always are.

—We have received some more accounts of Sunday School treats, but as they are of the same general character and our space is limited, we do not publish them. The *test* of the Sunday School is not found in these annual festive gatherings, but in the interest shown by scholars and teachers during the twelve-month. A single extract from the account of the Bellary M. E. School, may be quoted:

"Our S. S. is a Missionary Society and the contributions of the year about Rs. 15. For 3 years all our presents have been books. We have always thought that the world could whip us out at toys, rocking horses, pop guns, tin whistles, dolls, jumping jacks &c. and so concluded *we* would never have such waste in a *S. S.* Besides, it always seemed that we ought to carefully preserve the religious character of our S. Schools."

—We would be happy to publish a letter from D. P. in reply to R. in our last, were it not for the late hour at which we receive it and its length. We shall endeavour, if the writer wish it, to make room for it in our next issue.

When Paul expressed the feeling that he would consent to be accursed if thereby the Jews could be saved, he probably meant "accursed" in the sense of being treated in this life as though God had rejected him and were angry with him. Christians are accepted in the Beloved. Christ is the Beloved; the love of the Father rested upon him and followed him all through his ministry to the cross; yet he was made a curse for man. Beloved, yet treated as though he were rejected and abhorred of God. See the 22nd Psalm, where the Messiah says, "Why hast thou forsaken me? I cry and thou hearest not. Our fathers trusted in thee and thou didst deliver them, but I am a worm and no man. (There is no man so mean but may expect a response to his prayer; but) all that see me laugh me to scorn, saying He trusted on the Lord that he would deliver him; let him deliver him." And so on through many verses. But in the 24th verse, he says, "He hath not despised nor abhorred the afflictions of the afflicted," though for a time he had seemed to do so, allowing men to execute their utmost spite upon him. "We did esteem him stricken, smitten of God and afflicted." We do not mean to suggest that Paul would have wish

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ed to have the very experiences of Christ in Gethsemane and on Calvary, when his soul was made an offering for sin; but he would have been willing to pursue a path that would seem to men as though he had been cast off and repudiated by God. In such a path he might have spent his strength for nought and his labour in vain, as regards visible fruit of his labour; have been treated as the offscouring of all things, subjected to all manner of indignities and outrages of men, without any recognizable interposition on the part of God; the little bodies of Christians gathered by him here and there, ravaged by grievous wolves and rent asunder by internal differences; every thing seeming to declare that he had as little countenance in heaven as upon earth. And it must be acknowledged that it often must have seemed to men as though he were disowned of God. The five or six years' imprisonment which he suffered in the latter part of his ministry, must have been the very consummation earnestly desired by his enemies, the Judaizing teachers, and we can imagine how they would represent it as a divine attestation of their teaching and a manifest condemnation of his. And when the time came for him to appear before Nero and answer to the charges brought against him, no man stood by him. Not one of the many for whose salvation he had laboured and suffered as no other had done, dared to identify himself with him. Enlightened by the Spirit of God, we may easily see that there was not a place on earth so noble and so honourable in the eyes of the Lord, as the spot where Paul stood in chains to answer the charges brought against him; yet to the eye of man he was both God-forsaken and man-forsaken. He was baptized with the baptism wherewith his Lord was baptized. There is a remarkable verse in the 1st chapter of Colossians, where Paul uses this language:

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

We cannot of course understand this as intimating that there was anything lacking in the atonement of Christ, or that any believer could add to its efficacy. The church is the body of Christ, and Christ now dwells in that body on the earth, according to the faith and consecration of his people; and Christ in them suffers, or gives diguity to their suffering. The blood of the martyrs is the seed of the church. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Christ says to us, He that overcometh and keepeth my works unto the end, to him will I give power over the nations and he shall rule them with a rod of iron; even as I received of my Father."

The case of Job may be regarded as another exemplification of what was in Paul's mind when he used the expression referred to.

WEEK OF PRAYER, 1880.

THE Committee of the Evangelical Alliance have again issued their annual call to united and universal prayer at the commencement of the year, The topics suggested for daily exhortation and intercession are as follows:—

SUNDAY, JANUARY 4TH.—*Sermons.* The majesty and sovereignty of God, and the fulness of Christ's salvation.

MONDAY, 5TH.—*Thanksgiving.* For the blessings of past years—life health, guidance, discipline, instruction; for redemption through Jesus Christ, the love of the Father, the grace of the Holy Spirit; for the enjoyment of the communion of saints, especially at the recent General Christian Conference in Switzerland; for the success which crowned efforts during the last year to relieve Christians from imprisonment, and from laws restricting religious liberty for all the promises of future strength in duty, support in sorrow and temptation, peace in life and in death.

TUESDAY, 6TH.—*Confession.* Of national sins—intemperance, injustice, misuse of prosperity, with the righteous permission of depression of industries, deficient harvests, and grievous wars. Of personal sins—unfaithfulness to convictions, unwatchfulness, negligences, and omissions; dishonour done to God's holiness, love, and mercy; deficiencies in patience, forgiveness, liberality, zeal, and usefulness. Entreaties for pardon, gratitude, purity; for greater surrender of the will, and more fervent delight in the law of God, as revealed in His Son.

WEDNESEAY, 7TH.—*Prayer for the Church of God.* That all who rule and teach in the Church, with evangelists and missionaries in all lands, may be filled with the Holy Ghost; that believers may be strengthened in faith and love, drawn to one another, kept in unity and mutual affection, enriched with knowledge and sound doctrine, preserved from the spirit of the world, and conformed to the blessed God. That those especially who are suffering from infirmity, sickness, anxiety, and losses, and from persecution for Christ's sake, may be conforted and delivered.

THURSDAY 8TH.—*For the Young and their Instructors.* For fathers and mothers; for professors in Universities, and other seats of learning; for teachers in public and private schools, in Sundayschools, and Bible-classes; for the spiritual life of all young persons, especially of the children of believers; and for the sanctification of all talents, and all attainments in science and literature, to the glory of God.

FRIDAY 9TH.—*For all Nations.* For supreme rulers; for judges, magistrates, and others in authority; for the enactment of just laws; for recognition of the brotherhood of the nations, and the cultivation of mutual respect, forbearance, and good-will; for soldiers and seamen, and for the cessation of war; for the devout observance of the day of rest, and of the institutions of Christian worship; for quietness, temperance, and godliness in every land.

SATURDAY, 10TH.—*For Christian Missions.* For the outpouring of the Holy Spirit upon all flesh, and the overthrow of all systems of superstition and perverted truth; for missionaries, native preachers, Christian converts, and inquirers for truth in Pagan and Mohammedan countries; for the children of Judah, and the dispersed of Israel; for the translators, distributors, and expositors of Holy Scripture; for labourers among the ignorant, the fallen, and the needy in our own countries; for the awakening of merely nominal Christians, and a deeper sense of obligation in the Church to publish the Gospel in all the world.

SUNDAY, 11TH.—*Sermons.* "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

The Bombay Guardian.

SATURDAY, JANUARY 3, 1880.

THY BROTHER'S SIN.

THERE is a somewhat difficult passage at the close of the first epistle of John.

"If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death."

The question is, what death is here referred to, temporal death or spiritual death. We learn from the last chapter of the epistle of James, as well as from the 11th ch. (30th verse) of 1 Corinthians, that in the apostolic times, at least, Christians who had transgressed in some way, were visited with sickness, and that sometimes this sickness resulted in death. James says: "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another and pray one for another *that ye may be healed.*" This passage appears to justify the statement that Christians who had committed sins were visited with sickness; that it was then their duty to send for the elders of the church, and confess to them the sins that they had committed; especially, if they had sinned against some brother or some person, in deed, word or thought, they were to acknowledge it to that person; their brethren were then to pray for them, and obtain for them forgiveness and restoration to health. Now on the supposition that John is following a similar train of thought, we understand him as adding a codicil to James' statement, to the effect that there were cases in which the chastisement was designed to be unto death, in which case the prayer for restoration would not be answered. The man of God who went to Bethel to denounce the sin of Jeroboam in setting up the golden calves and the unauthorized altar, would illustrate this. In departing from the instructions of the Lord by accepting the invitation of the old prophet to eat and drink, he sinned a sin which was unto death; the majesty of God demanded that his disobedience should be thus conspicuously punished; though we may hope that after being notified in the house of the old prophet of the error which he had committed, he repeated with a broken and a contrite heart and died in the anticipation of the life to come.

Following then the hint given by the apostle James, we gather that John, in the passage we have quoted, has reference to temporal death. This passage is brought in to elucidate what had just before been said about prayer.

"This is the confideance that we have in him that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

The question arises, Can we always know what God's will is? and the apostle concedes that there may be a case in which God sees it best that a sick man should not recover; the suppliants cannot always be sure that the will of God is not that the sick man should die; but at the same time the implication is that there are cases in which the sup-

pliant may pray with confidence and obtain the fulfilment of his prayer.

But if we read the whole chapter (1 John v.) carefully through, it appears that the life spoken of is spiritual *v.* 11: "God hath given us eternal life, and this life is in his Son. He that hath the Son hath life;" he that hath not the Son hath not life. *v.* 13: "That ye may know that ye have eternal life." And now, *v.* 16: "He shall ask and he shall give him life for them that sin not unto death." We would naturally expect the life here to be eternal life, spiritual life, the life that we have in Christ; it has been forfeited, but not irrevocably; God will hear our prayer and restore it to them, that is, restore his pardoning love and all that is implied in that. But then what shall we make of the words that follow: "There is a sin unto death; I do not say that he shall pray for it." If life means spiritual life, union with Christ, death must mean, separation from Christ, the abiding displeasure of God. This is that to which the study of the passage, taken by itself, naturally leads. But we may not refuse the side light that one passage of Scripture throws upon another, and we seem bound to note what James says, that the divine displeasure upon an offending brother often manifests itself in temporal chastisement, and the divine forgiveness granted in answer to prayer is accompanied by the removal of that temporal chastisement.

Of what use is it for us to come to the understanding of a passage of Scripture, if we do not avail ourselves for it? This whole portion of 1 John v. is eminently practical, and we read it in vain so long as we are not led by it to offer prevailing prayer in behalf of the sinful and the suffering. During the year upon which we have now entered, how many of us will actually secure for our fellow-men the blessings that are here set before us, and for the obtainment of which they are evidently dependent upon us?

REMINISCENCES. LII.

We continue the extracts from the notebook of Homunculus kept in 1842, September, passing over much more than we extract.

Do you wish to avenge yourself of an injury? Abstain religiously from all retaliation. If you examine yourself you will find that any revenge taken upon you by another has only embittered your feelings towards him. The greatest villain when subjected to torture, forgets his crimes in proportion to the greatness of his sufferings. The severer the punishment inflicted, the more will he compassionate himself. Do you want to make a man feel sorry for the injury he has done you? Intensify the harm he has done you; make him guiltier of a greater crime than he has conscience for.

It it not an uncommon thing among the Hindoos, when one has received an injury, to commit suicide, that the burden of this undesigned result may rest upon the other's conscience. How infinitely better is the way pointed out by Christ, to overcome your enemy's evil with your good.

Young men whose desire of knowledge is exceeded by the desire to show the world what knowledge they have, may profit by the example of Herschel, who spent the greater part of his life in inventing and perfecting instruments for astronomical observations, and only in his old age effected his great discoveries with them. Too great eagerness for fame is the greatest hindrance to its attainment. If you can do any thing better than your contemporaries, it is rash to imagine that they can immediately appreciate it.

Bacon's Novum Organum, Goethe's Maximen and Reflexionen, Eckermann, Coleridge, Jean Paul's Titan, these pass in review, and lead to many comments that we pass over.

How I envy those, a Jean Paul for instance, who have in their memory a bright particular spot, namely, their childhood. I have had no childhood. I have no recollection of such a state. I can revive no sensation then experienced; there are no facts of that period standing historically in my memory. I can only account for this by supposing that I was so much given to reflection that objects of perception affected me slightly.

Matter and Spirit are primarily simple essences. Life is the agent by which they come together. By the agency of life they assume an infinity of forms. As the forms of matter are numberless, so are the forms of spirit. But the primary simple essence runs through all matter and through all spirit. What is material in us belongs to the matter of the universe; what is spiritual to the universal spirit. The extinction of life under one form is merely a preparation for life under another form. Matter is resolved to its primary simple particles, to enter subsequently new combinations; spirit returns to the universal spirit, to reemerge thence in some new conjunction with matter. In these conjunctions spirit takes nothing from matter; life does not administer knowledge, it merely develops it. In leaving matter, spirit parts with no knowledge, for this primarily belonged to it. This now may be a solution of the mystery or it may not. To our question nature gives 10,000 answers. One of these is the true, but which of them? And how to know it?

Oct. 17th. In reconsidering yesterday's thoughts on Matter and Spirit, I become aware that it is both difficult and rash to carry through the analogy, and from the destinies of the first to deduce an argument to demonstrate those of the latter. From the suggestion that life administers no knowledge to the spiritual conjux, I now shrink back with repugnance. For I would rather believe that there are no Gods, than believe that there is no progress. Under the operation of life matter puts on beauty. The beauty did not originally belong to the monads, but merely the capacity for beautiful combinations and forms. So must I perforce believe of mind that at the period of its conjunction with matter, it is not perfect but possesses merely an aptitude for greater perfection. Still, I am reasoning by analogy. But here I cease; many differences, each of them essential, present themselves.

The darling and dominant idea of this freethinker, was that man was a sort of pioneer of the universe, finding out things that nobody had ever dreamt of, and which were in no sense the communications of any superior mind. The progress that he was so wedded to, was progress that exalts and deifies man. This is just another sort of Buddhism; the throne of the Creator vacant, and man elevating himself to it.

Eckermann's Conversations with Goethe. "I have ever been esteemed one of fortune's chief favourites; nor can I complain of the course my life has taken. Yet truly there has been nothing but toil and care; and in my 75th year, I may say that I have never had four weeks of genuine pleasure." Thus say the majority of old men. But genial toil is genuine pleasure. A Man's notion of happiness varies with his varying moods.

"In the end we retain from our studies only that part which we can practically apply." This fact has rendered me submissive to my natural inclinations. I no longer attempt to thwart them. I study only what I believe may be of practical utility in forming my mind. Knowledge of which I do not perceive that I can make any use, however valuable it be, I let it alone.

The comparison of man with plants is generally made in an opprobrious sense. To my mind it greatly flatters the former. A plant develops all its powers. From the moment of its germination, it works incessantly, silently, successfully. It shoots up to its due height, it darts its branches in every direction; it evolves every where the nourishment which suits it and aids it best, it clothes itself in beauty, it arms itself against storms, it is pliable yet abates not of its strength and finally it gives all the fruit for which it hath means. Does man do this?

My first work, what shall it be? Let your first work be to fashion your mind and render it as complete as may be; then all your other works will be easy.

When I consider that the life and health of Goethe were just sufficiently protracted for him to finish the 2nd part of Faust, the most magnificent poem of modern times, it almost seems credible that he was in the hands of a special spirit of providence. But why not believe that a genuine intellectual will is itself a providence, with power over the material man?

INTERNATIONAL BIBLE STUDY.

January 11th, 1880. *Hebrews IX.* 1-12.

The promise of the new convenant referred to in the previons chapter draws attention to the first covenant, and suggests the enquiry, Was there any thing in that covenant suggestive of its temporary character? It had a worldly sanctuary, i. e. a material, temporary and perishable tabernacle. In the first seven verses of this chapter, we have a simple specification of the points of chief interest in the tabernacle. The tabernacle stands here not merely for the sacred tent set up in the desert, but for the temple that was built in the place of it in Jerusalem, and for the second temple that followed that. The point made prominent in this reference is that there was an inner tabernacle, the Holy of Holies, access to which was denied to all worshippers, even to the priests, and into which only the High Priest, he only on one day of the year, then only with extraordinary safe-guards, could enter.

"The Holy Ghost this signifying, that the way, into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing." 8. The Holy Ghost was the author of all those arrangements, and plainly taught or strongly suggested that there would afterwards be a fuller revelation of that which was then couched in symbols. There was a veil between God and the worshipper. The word *apocalypse* means the taking away of the veil. The apocalypse is accomplished in the New Covenant, the dispensation of the Spirit.

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience." The gifts and sacrifices offered under the former dispensation were rather expressive of the worshipper's sense of the need of an adequate atonement, that a ground

of reliance. As a ground of reliance, they were most unsatisfying. The feeling of guilt, momentarily lifted, always came back again with force. Like the child in the mother's womb, the more it comes to maturity, the more impossible it becomes that it should continue to live where it is; so, under the Mosaic dispensation, the more thoroughly the worshipper entered into the spirit of its teaching, the more he became aware of its inadequacy. The great reason why the Jews of the present day do not become conscious of their need of something better than that covenant, is that they do very imperfectly fulfil their part of it. The conscience of the worshipper is made perfect when its obligations are so fully met by an atonement provided, that it does not shrink from any discovery of the demands of God.

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." To set himself right with God, the Jew was directed to keep strictly the ceremonial law, abstaining from this and that kind of food, and from defilement that threatened him from a thousand quarters. Like the punctilious Brahmin, absorbed in the numberless regulations and requirements of caste, the Jew was made subject to a law that demanded the most unremitting vigilance, and a constant resort to the ablutions and other means of purification prescribed for failure. All this was as a schoolmaster to bring him to Christ. If the Jew and the Brahmin were religiously to carry out all the behests of their systems, they would soon become conscious of a burden unbearable, and be prepared to listen to the offers of the Gospel. But there is not a single Jew in all the world who even proposes to keep all the requirements of the Mosaic law; and we suppose the parallel will hold with regard to the Brahmins, Jains and Buddhists. "Imposed until a time of reformation," or rectification. The old covenant answered an important purpose in the way of the moral education of the people. Unable to grasp the true idea of holiness, they were educated for it by means of a system which attached the idea of holiness to certain visible things, and demanded the utmost circumspection so that there might be no profanation of these. (Whatever God chooses to have connected with himself, is thereby made holy.) But the moral law given to the Jew along with this enabled him to perceive that there was something far more important than ceremonial distinctions, and forbad him to rest satisfied with the observance of these. "When we were children" says Paul to the Galantians "we were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, to redeem them that were under the law, that we might receive the adoption of sons."

"But Christ being come, a high-priest of good things to come." 11. The good things fore-shadowed by the Mosaic institutions. "By a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Not of this *creation*, it should be; not of this visible, material creation. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place." Find out the difference between the sacrifice made by the Son of God on Calvary and the blood of bulls and of goats, and you have some measure of the guilt of those who having been offered the former prefer to put their trust in the latter. Alas! how many there are at this day who have not even the blood of goats and calves to offer for their sins, but are trusting in wretched sin-stained works of their own. The word *once* here and elsewhere in this epistle, is most emphatic, and is big with many thunders for those who add some other priesthood to the priesthood of Christ, and some other sacrifice to the one sacrifice of Calvary.

NATIVE BOOK.

(Communicated.)

Recently a writer in the Guardian makes a suggestion to the S. I. Conf. which meets at Allahabad concerning how we shall get men out into *native work*.

His suggestion amounts to this viz. Men are to be sent out but supported by Churches or individuals, who obligate themselves to support these men before they start.

The great question in his mind is how can the men be supported. But this is not, the great question to be dealt with but rather "how can native work be helped to support itself. As long as mission workers are provided for from behind it matters little whether by an Indian Church or a home missionary Society, a blighting influence rests more or less on efforts to make work self supporting. It is hard to get any mission off missionary appropriations.

The great difficulty does not lie in the support of the men and some years ago we knew of a young German Brother who felt called to go to Arizona to preach to the Indians. He started with less than half money enough to carry him through.

God supplied him all the way, and he went to work, and now, he has a number of assistants all supported among the Indians with whom they labor. For nine years they have led humble lives, yet as scrupulous as our Lord and the disciples led.

We are of the opinion that we theorize too much about the supplies. This question did not bother the early church. They had money but, gave it to "the poor."

But trusting Him who said "without scrip or purse" they went and founded self sustaining Churches in many lands. Jesus "the Captain of our salvation is under obligations and promises to support every man and woman whom *he has called* to work for him. One called of God to preach the Gospel is infidel to his master to be browsing over his living. We have so much machinery now days, preachers generally look to men for a salary instead of looking to God for "enough." To go out with no provision made behind, compels one to trust God for every morsel. It doubtless means a life of sacrifice, some privations and trials just as the apostles had. But we believe before any great self-supporting work can be done among the natives, there must be found men and women wholly given to God ready to get down to very humble living.

There must be a change from the "Sahib" sentiment to a felt feeling of brotherly love.

We shall never get far in this work until we drop this "bread and butter" question and lay ourselves down at Jesus' feet a "living sacrifice" get baptized "with the Holy Ghost and fire" and then rise and "*go*."

May God give us some men who will dare to trust God and "*go*" this year. Settle your calling in this matter, and then doubt not "the good hand of the Lord."

C.

THE habit of borrowing trouble is wrong, because it is *unbelief*. God has promised to take care of us. The Bible blooms with assurances.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—As I find that you are willing to afford explanations to persons laboring under perplexities I shall feel very thankful to you if you would remove my doubts on the following point; and help me to remedy the propensity I am addicted to.

I am not naturally given to lying; nor would I be guilty of a deliberate lie to the detriment of another, or tell one by way of a joke; but the moment I hear any one recite a tale, I am prepared with another, which I can tell with such effect as to hold my listeners enthralled; but with this difference that, while the one told by the other was a true one, mine was concocted for the occasion without a word of truth in it. Exploits of hair breadth-escape accounts which I tell 'harrow up their very souls and make each particular hair to stand on end; all untruths. I do so to create an effect; and often as I have resolved, on after thoughts, to put a seal on my lips, the very next time I get the chance my resolve is thrown to the winds as if never made.

There are many fiction and novel writers giving three volumes of such matters, which to a great many are very welcome and interesting; but I cannot imitate them. My *forte* lies in the telling of them orally and as I have just said my endeavours to overcome the habit fail me most of egregiously.

Now what I want to know is will the Almighty be offended with me for a—call it vice or habit or what you will—which has almost become a second nature with me? And what possible steps should I adopt to surmount this habit? when I observe my listeners get interested and have their risible faculties excited I become the more facile and pour out copiously tale after tale or exploit after exploit. All efforts on my part to desist are futile. I am in my glory. I am sometimes asked by those familiar with me whether what I related is true? And I do not hesitate to tell them the truth, that there was not a word of truth in it.

The decalogue puts no restrictions on the vice of lying except in bearing false witness against our neighbors. The world at large condemns lying and I would sooner associate with a lot of ragamuffins than be in the company of persons given to lying. While I am conscious of the propensity in myself (but only as far as the reciting of made up tales are concerned) I cannot make up my mind to condemn myself. Am I justified. I say to my self "well what earthly harm have I done to any one? I have amused and held my listeners in ecstacy and none of them are a bit the wiser as to whether there was any truth or not in what I related—nor would they much care to know whether there was any truth in it or not." I am sensibly alive to the fact that this is sophistry and I am bolstering up a habit because I like to indulge in it and for no other reason. I may be wrong but I cannot help thinking that God would not hold me guilty. This may seem presumptuous on my part, and I must candidly confess that I have my own doubts on the matter, and will therefore await your decision and explanations and for such instructive observations as you will afford me respecting this habit of mine.

Yours truly
J. J.

DEAR SIR,—Under the belief that the following account of the demise of a friend, Mr. Richard Wagner, which occurred under peculiar circumstances and quite unexpected, would be interesting to his surviving friends and relatives at Puna and elsewhere I take the liberty of sending this to you and trust you will give it insertion.

Mr. Wagner was suffering from a severe cold for some days and complained of a painful sore throat when I called him up for our usual

morning walk. On my return I found him still in bed and heard these words. "Lord have mercy on and forgive me all my sins. Oh Lord Jesus who came to this world to redeem sinners, pardon all my sins and receive my soul." On seeing me he told me that on attempting to touch the tousils of his throat with a piece of caustic, nearly half an inch long, while in a recumbent posture it slipped out of the quill pen and went down his throat. A few minutes after he felt a peculiar uneasy burning heat in the pit of his stomack, and had drunk four os five tumblers of cold water which made him vomit very violently after which he felt a little easier. He said he had a presentiment that his dissolution was nigh. I offered to pray; but he said he could not abide nor follow long outpourings and that he always found the Lord's prayer all sufficient and more efficacious than any other, and repeated it. When he ended the petition, "Give us this day our daily bread," he paused and said "Yea Lord, hitherto hast thou provided me from the hour of my birth to this ripe age," (he was in his 50th year) "but now thou wilt provide for me in thy mansion of glory." At the end of the next, "Oh that all whom I have offended and they must be many and often would forgive me as freely as I forgive all who ever offended or grieved me."

After a while he repeated the prayer again, pausing at each sentence till he came to "Thy kingdom come," when he turned on his left side. I went near him and found that his spirit had winged its flight. I had his corpse disposed of in the way he himself had expressly wished viz: by cremation. He had just sufficient money in his purse to meet the necessary expense.

I am yours truly
JOSEPH JONES.

DEAR SIR,—A Class Leader in one of our circuits mentioned to me that certain members of the M. E. Church, though they *neglected* the Class-meeting, were notwithstanding retained as members, for the simple reason that our Discipline did not prescribe any course of action for such neglect.

This reveals a sad state of affairs; a state the sooner rectified, the better for Methodism in India.

Could not the South India Conference at its coming Annual Session arrange to represent to the next General Conference, *the need* of making *the Class-meeting the test for membership*?

It is vitally important. The relaxation of this rigid rule has made British Methodism degenerate; the Methodist Episcopal Church of America also suffers severely in spiritual life through the same mistake; and if we in India purpose following in their steps, then "woe worth the day!"

I cannot do better than append, by way of conclusion, an extract from an address delivered by Dr. Dale (Congregationalist) before the British Annual Conference at its late session in Birmingham.

"I always regret when I discover that a Methodist does not like his class-meeting. There may be good reasons for it sometimes. I do not suppose that the class-leaders have all the accomplishments and all the graces, and where there is not a good class-leader there cannot be a good class. It does appear to me that you have an institution amongst you of which in some sort you are trustees. We hold you responsible for preserving in its entirety the essential principle and genius of this institution. All communities of Christendom, as I believe, have their separate functions in relation to the great body of Christ, and every Church is bound to see that that which is native to its soil is cultivated and cared for not merely for the advantage and prosperity of those who are within its boundaries, but for the advantage and prosperity of universal Christendom. Whatever slight modifications may from time to time be necessary in that organisation of yours, we do venture ts ask, on behalf of the other Evangelical communities of Christendom, that you endeavour to secure it permanently for the Christian world."

Yours truly,
NEANISKOS.

NOTICES.

WEEK OF UNITED AND UNIVERSAL PRAYER.

The following are the arrangements for Services in Bombay:—

MONDAY 5th, FALKLAND HALL, 8 P. M.—Subject; Thanksgiving for Life, Health, Guidance, Grace, the Enjoyment of the Communion of Saints, &c.

TUESDAY 6TH, FREE SCOTCH CHURCH (Esplanade), 8 P. M.—Subject: Confession of National Sins, Entreaties for Pardon, Purity, &c.

WEDNESDAY 7TH, St. ANDREW'S (Fort), 8 P. M.—Subject: Prayer for the Church of God, for all who rule, teach and engage in Mission work, &c.

THURSDAY 8TH, BAPTIST CHURCH, Bellasis Road, 8 P. M.—Subject: The Young and their Instructors; Fathers, Mothers, Professors in Colleges, Teachers in Public and Private Schools, &c.

FRIDAY 9TH, MAJOR OLDHAM'S 8 P. M. (for Rev. H. C. Squires' Church)—Subject: All Nations, Supreme Rulers, Judges, Magistrates and others in authority, &c.

SATURDAY 10TH, AMBROLIE MISSION CHURCH, Khetwaddi, 8 P. M.—Subject; Christian Missions generally.

This programme forms a concert of Prayer worthy the attention of every Christian; and it is earnestly hoped that those in Bombay who wish well to the cause of God will for a week forego some personal convenience, and put themselves a little out of the way to unite their hearts at a throne of Grace with Evangelical Christians over the world in the duty and privilege of Confession and Prayer.

RECEIVED for the Grant Road Church, from A. W. M. Rs. 50; T. O. W. 5; Mr. R. 10; a friend, 500.

Epitome of News.

SATURDAY, DECEMBER 27.

—Colonel Norman reports from Jugdulluck on the 24th that the Ghilzais had attacked the Kotal in force the previous after- Jugdulluck back with loss and disnoon, but were beaten Major Thackeray, persed about mid-night. wounded, re-commanding at the Kotal, was bad ed, one sepoy and one kahar were killed, a one sepoy wounded. Colonel Acton went out with 400 men and two guns from Pezwan to Major Thackeray's support. The Ghilzais are reported to have numbered 3,000.

—The *Temps* intimates the probability of the establishment of a French protectorate over Tonquin, and eventually over the population sof Laos, Annam and the Indo-Chinese Peninsula, comprising the entire territory between the Gulf of Siam, British Burma, Thibet, and Szechuen, with about 80,000,000 to 100,000,000 inhabitants.

—The London Missionary Society have received letters from their second expedition to Lake Tanganyska, announcing their arrival at Urambo, the capital of Mirambo's kingdom, on August 30. They appear to have met with no especial difficulties on the road between Mpwapwa and that place, and the new route which they followed for a considerable portion of the distance evidently has advantages over that taken by former travellers.

—A *Standard* telegram says that further news has been received from Gordon Pasha, who says that no fears need be entertained as to his personal safety, and hopes that King John of Abyssinia has come round to the idea of a perfect alliance. A telegram from Alexandria, received at Vienna, states that the British and French consuls at the island of Massowah have summoned King John to allow Gordon Pasha to return to Egypt without hindrance. The Bishop of Massowah, Roman Catholic Vicar Apostolic in the Gallas country, is detained prisoner by the King of Abssinia. Cardinal Nina has sent a despatch to the French Goverment earnestly requesting that they and other Governments would use their influence to obtain the Bishop's liberation. The Pope will also send delegates to King John with the same object.

—Deaths in the week ending 23d, 462.

—Colonel Norman reports that on his return from conveying Major Thackeray, R.E., wounded in the attack on Jugdulluck Kotal, to Pezwan on the 24th, Asmutoollah Khan, with about 300 men, tried to cut him off. Colonel Norman's parties, left to hold points in the pass, stood firm and beat him off with a loss since understood to be twenty-five men, among whom is an Afghan Khan, a man of some note, killed. Our casualties were three wounded.

MONDAY, DECEMBER 29.

—*Bombay Gazette*: The right reverend Dr. Mylne:, Bishop of Bombay, was married to Miss Moultrie, daughter of Mr. G. Moultrie, Agent in Bombay of the Bank of Bengal, on Saturday morning. The ceremony, which was of a semi-private character in consequence of the recent death of a near relative of the bridegroom, took place at the Cathedral and the service was performed by the Right Reverend Bishop of Calcutta, Metropolitan, who is at present staying in Bombay. The service was choral, the Cathedral choir attending. There were very few invitations issued, for the reason above stated, but a large number of people assembled to witness the ceremony. The bride and bridegroom left for Matheran by the afternoon train.

—A submarine telegraph cable has been successfully laid by the Russians between Baku and Krasnovodsk direct. Telegraphic communication has also been opened by the Russian Government with Tchikishlar via Persia.

—The Volunteers had a shamfight at Bhandoop on Saturday, H. E. the Governor was present.

—Jacob Reese of Pittsburg, Penn., alleges that he is able to melt a bar of cast steel instantly, without fire, simply by exposing it to a column of air having a velocity of 25,000 feet a minute. The instant the air touches the metal, he asserts, fusion takes place. The same operation, using the highest attainable furnace-heat, could not be performed in less than five minutes. He also declares that by a recent discovery which he has made he can anneal bars of iron or steel at the rate of one foot per second, thus increasing the ductility of the 100 per cent., without the use of other contained in the metal itself. To fuel than that he simply unlocks the latuse his own words, ensible and enlarges ent heat which "becomes of doing this, the metal; and by the method that is, it the enlargement is made permanent.—but does not contract to its original limit." Admitting the apparent absurdity of annealing and fusing iron and steel in a second of time, he nevertheless asserts it to be a fact, and that the operation has been reduced to practical utility in the arts.

—*Indian Chr. Herald*: We very much regret to hear the death in England of Rev. C. E. Vincs, formerly principal of St. John's College, Agra. Though he had for a long time been in indifferent health, still he was never known to shrink from any kind of work. Though principal of a College, he would make it a point to avail of any holidays for making missionary tours. He was a real friend of the natives. There are many Native Christians who looked upon him as their friend and benefactor. The C. M. S. at Agra sustains a heavy loss in his death.

—*Lucknow Witness*: The last number of our Roman Catholic contemporary at Calcutta gives an account of a "controversial tale" just published at the Bangalore Catholic Mission, "the specialty of the work consisting in its illustrating the effect of the Bible on a perfectly unbiassed and energetic soul," said effect being to bring the reader into the Roman Catholic Church. If such really is the blessed effect which an "unbiassed soul" receives from the perusal of the Holy Scripture, even in the Protestant version, (for so it runs in the tale) will the *Correspondence* please explain why the Roman Catholic Church has always exhibited so much unwillingness to have even the Douay Version of the Bible read by the common people of her own communion who are, not unbiassed, but very strongly biassed in *favor* of her own doctrines.

—*Same*: In the last Entrance Examination of the Calcutta University 1098 candidates passed but only 157 in the first division. At the Bombay University only 230 passed out of 967 candidates, and the Madras University only 356 out of 2,647 candidates. These figures must be for 1878. The number in Madras this year, is 3,354.

—The Famine Commissioner, Mr. Caird, speaking about the Native guards of the Bombay and Boroda Railway says: On this line, we are told, "1,500 people are employed, of whom little more than 15 are Europeans. The Native guards and other *employes* are most reliable, sober men. In ten years not one has been dismissed for drunkenness."

—Sir Wilfrid Lawson presided at a political meeting held at Maryport, Cumberland, on Monday night. He said it seemed to him that they had a great many delusions to get rid of, and a great many false ideas on political subjects to combat. The present Government had done much to popularise false notions of public affairs. They had been teaching them for one thing that national prosperity consisted in not paying one's debts. That he took to be a very bad doctrine. They taught that public honour consisted of coming to the House of Parliament and making statements which of course, were true, but which nobody could understand. (Laughter.) They taught that public honour consisted in talking very loudly about the sacredness of treaties, and about Europe being consulted in an open manner, and then going about with a couple of secret treaties in their pockets. They had endeavoured to teach people that national glory consisted in committing murders on inoffensive people throughout the world. (Cheers.) He was delighted to see the Liberal leaders throwing themselves on the people as they had been doing during the last few months. He had been present at the principal great political demonstrations during the autumn, and had been struck with the fact that the people always responded most heartily when any moral sentiment was put before them. They seemed impressed with a hatred of wrong and a love of right. So it had been during what he should call the Royal progress which Mr. Gladstone had made, which he regarded as one of the most remarkable political events of the century. (Cheers.) Six years ago the people had dismissed Mr. Gladstone from place and power. During that interval he had been the object of the scorn of a venal press; he had been hooted in the streets; his windows had been broken by mobs—nay, the very Jingoes in the House of Commons hooted him in the lobby of St. Stephen's; but things were changing, and if the signs of the times were not grossly misleading, they would ere long see such a flowing of the tide of national opinion as would bear Mr. Gladstone once more to the highest place in the councils of his Queen and country.

—During last week there were received at the Berlin Museum the remains of a colossal altar celebrated in antiquity as one of the most splendid works of art of the Kings of Pergamos. On all sides of it are marble reliefs representing the struggle between the gods and the giants. The remains of these sculptures had been for the most part built into the old city wall of the Byzantine period.

—The National Museum at Berlin has recently been enriched by the acquisition of a huge marble sculpture, the largest sculpture executed in marble in modern times, representing Prometheus bound to his rock, with the eagle preying upon his entrails, while two Oceanide nymphs endeavour to rescue him from his tormentor, a work executed by the German artist, Herr Müller. The group was, with the exception of the eagle's pinions, cut out of a single block of Carrara marble, a block weighing in its original state no less than 300 cwt.

Tuesday, December 30.

—There is a line of rail from Agra to Gwalior and we learn from the *Bombay Gazette* that there is a prospect of its continuance through Jhansi, Saugor and Bhopal to Etarsee on the N. E. line of the G. I. P. R. making a chord line to the N. West.

—*Bombay Gazette*: Fortune has once more befriended General Roberts, and given him back possesion of the city of Kabul. Alarmed at the approach of the reinforcements under General C. Gough, the enemy on Dec. 23 made a final attack on the Sherpur camp and were repulsed with heavy loss; whereupon they are said to have dispersed in various directions to their homes. As General Gough united his forces with those of General Roberts the day after this success had been obtained, all anxiety as to the possible fate of the army of Kabul is now removed. It remains to be seen, however, if Sir F. Roberts is right in imagining his assailants have gone away to their homes in the neighbourhood of Kabul, the Logar Valley, and Kohistan, instead of joining the Ghilzais who still threaten the line of communications with Peshawur through the Jagdalak Pass, and whom the snow has now begun to help in their efforts to block the road. What we may assume is that the most formidable military combination the Afghans have yet put in motion has failed in effecting its object of exterminating the hated Feringhi invaders. At the same time it is plain that on the 14th inst. it was within an ace of effecting its purpose. Some details of the fighting on that day are published elsewhere, and they show that General Roberts was completely defeated by the combined forces of the enemy, and had some difficulty after his troops had been driven from the heights about Kabul, in regaining the shelter of his camp and saving the small reserve left there from being overwhelmed by a rush of the victorious Afghans. Evidently the enemy fought with great determination, or they could never have stormed a height held by a detachment of the 72nd Highlanders, cutting these brave troops to pieces and capturing two mountain guns. Had they only had a few pieces of artillery with them, to use in turning to full account the advantages they had gained, the British army would probably have suffered a defeat from which it could never have rallied. The careless self-confidence of the General who allowed himself to be thus surprised and brought to the brink of ruin is betrayed in the ominous confession made by the *Pioneer's* correspondent that large stores of gunpowder had been left in the Bala Hissar instead of being conveyed into the British camp; and that our troops at Sherpur were compelled to husband their ammunition against an enemy who had been furnished with ample supplies by the rashness of their own commander.

—The American man-of-war Ticonderoga arrived in the Bombay harbour from the Persian Gulf on Saturday.

—A Mr. Scott, an Engineer of the Bombay Public Works department, has been placed under arrest and brought before the Magistrate at Sholapur on the charge of murdering his wife. Mr. and Mrs. Scott had lived on bad terms for some years, and the lady, who was an American, wrote some time ago to her relations in the United States to say that if she died within a month from the date of her letter they might suspect she had been the victim of foul play. She did die within the time. She had accompanied her husband into the jungle, he being engaged in laying out the Railway to Sholapur, and one evening Mr. Scott sent word to another engineer and his wife encamped on the opposite bank of Malpurba to say that his wife had died in the morning and he had buried her. The relations of the lady in America having forwarded her letter to the Government of Bombay, her body was exhumed, and the husband has since been arrested on a charge of murder.

—The laying of the telegraph capable from Aden to Zanzibar was succesfully completed on the evening of the 25th inst., and the line to Zanzibar, Mozambique, Delagoa bay, Natal, and the Cape of Good Hope is now open.

—A most unfortunate occurrence is reported from Madras. The *Madras Mail* states that Mr. T. J. Maltby, Acting Head Assistant Collector, Ganjam, has, while in a state of mental aberration, shot two natives (one of them fatally.) He has been placed under proper restraint, pending the receipt of instructions from the Government.

—*N. Y. Evangelist*: "The new star of Hamilton (College) may not carry any Koh-i-Noor as an ornament, but her forty small stars, equal in nearly four of the first magnitude, are no mean decoration, and no small proof of the devotion and scientific skill of her astronomer, Dr. Peters. His first discovered asteroid (May 29, 1861) was "Feronia," number seventy-two; his last is "Dido," discovered Oct. 22, 1879, number two hundred and nine. Out of one hundred and thirty-seven discovered since he began, nearly one-third have been first recognized by this diligent explorer of the stellar spaces, and omitting the first nine, one-fifth of the whole list was put there by his authority. It is a curious fact that Dr. Peters in no sense makes the search after asteroids his business, as an Astronomer. He is simply investigating the belt of the heavens called the Zodiac, for the purpose of verifying the given position of the fixed stars in that region, and of correcting the existing star charts."

Wednesday, December 31.

—Mr. Sorabjee Pudumjee, of Poona, has been admitted to the Civil Service, under the new rules.

—*Times of India*: Sir Neville Chamberlain has at last been compelled by reason of ill-health to resign the Madras Command-in-Chief. He retires in a couple of months or so, and the Military Member of the Governor-General's Council, Sir Edwin Johnson, K.C.B., C.I.E., is to be his successor.

—Gen. Baker, with a force of about 2000 left Cabul for Kohistan, the 27th.

General Bright reports that Colonel Norman was attacked at Jugdulluck on the 29th by Asmatoollah Khan, Mahomed Hussein, late Governor of Jellalabad, and other Lughman Chiefs with about 2,000 followers. He was reinforced from Pezwan, and drove off the enemy. Our loss was Lieutenant Wright, Royal Artillery, and one man killed. One man of the 51st wounded.

—There is an important truth in the following from the *Spectator*, though the *Indian Mirror* finds fault with it.

If the belief were ever to fail mankind that God can mould nature at his will, we do not think that worship, in its true sense, could possibly survive it long. In its place would be substituted, at best, a comparatively dubious spiritual admiration, which would trust doubtfully in the power of him who could inspire the conscience, but who could not "beset us behind and before," by reason of the obstruction of the very universe which he had himself made, or it may be, only moulded. To our minds, miracle means not an interruption of law, but a proof of the absolute subservience of the physical to the spiritual; and without its conspicuous presence in the whole chain of revelation, we sincerely

believe that the conscience of man would be in danger of feeling imprisoned, instead of merely embodied, in his physical organisation; and that man himself would at best yield to God nothing better than a faint spiritual loyalty, in place of that hearty devotion of both body and soul which is the life of true worship.

Thursday, January 1.

—We thankfully acknowledge receipt of the "Indian Railway Travellers' Guide" for January, 1880, from the *Bombay Gazette* Office. This useful and compendious work is published at 8 annas.

—*Missionary Herald*: "One of the best evidences of the awakening of a new life in Turkey is the call for eight hundred dollars to aid in the establishment of High Schools in eight cities and large towns within the bounds of Harpoot station, in Eastern Turkey. One hundred dollars as a grant in aid to each evangelical community in these different centres, for the establishment of a High School for both sexes, is all that is asked to encourage enterprise that shall soon secure to a thousand youth the advantages of higher education. Foreign teachers will not be required, but graduates from Armenia college or other like institutions. Eight High Schools in a single year, clustering about a single missionary station—what is that for progress? What sort of economy of means is this, that achieves such results from such slight expenditure?"

—834 vessels (native craft excluded) were cleared from Bombay is 1879, having an aggregate tonnage of 936. 764. The Br. India cleared the highest amount of tonnage 198. 852.

—*Times of India*: Sir Richard Temple will be a candidate for East Worcestershire at the general election in the place of Mr. Thomas Eades Walker, one of the present members. Sir Richard Temple, it is understood, will be brought forward even if he has not returned to England in time. Mr. Walker is a supporter of Lord Beaconfield, and Sir Richard Temple will also stand in the Conservative interest. The other member is Mr. Henry Allsopp, the great brewer.

—Dr. Fraser, Railway Magistrate, Poona, has sentenced six Natives to 2 years' rigorous imprisonment and a fine of Rs. 100 each, for assaulting two men of the 78th Highlanders.

—The *Times of India* has removed from Church Gate St. to the Elphinstone Circle.

—Sir Samuel Baker, the African explorer, and Lady Baker, arrived in Madras on Monday from Cyprus.

—*Bombay Gazette*: "The Portuguese Government has lost no time in giving effect to the 6th article of the Treaty of August 6, 1879, establishing a Customs Union between the possessions of England and Portugal in India. The general effect of that Treaty is to give to the Government of India the monopoly of salt and opium, and the control of the excise revenue, in Portuguese India, and practically to make Goa and its dependencies, for all fiscal purposes, part of the territories governed by the Viceroy of Queen Victoria. In consideration of these extremely important concessions made by Portugal, the Government of India undertakes to pay annually the sum of four lakhs of rupees to the King of Portugal, and, by article 6 of the Treaty, further pledges itself to grant certain facilities for the construction of a railway from Marmagaum, the port of Goa, to the town of New Hubli, and thence to Bellary."

—It is reported that Tahir Khan, son of Mahomed Sharif Khan, at present residing at Dehra Dhun, has taken Musa Khan, son of Yakoob, and fled towards the Wardak country. Troops have been sent in pursuit. Yakoob Khan's mother and wife, who were most energetic in inciting tribes, are in custody.

—The following gentlemen have been nominated Companions of the Order of the Indian Empire:—Attaw Singh Sirdar, Dr. A. C. Burnell, Dr. W. R. Cornish, Sir P. Cunliffe Owen, Major General Sir Henry Daly, Pundit Ishwara Chandra Vidja Sajara, Father Lafont, Mr. S. P. W. V. Luke, Mr. C. J. Lyall, Mr. C. G. W. Macpherson, Hon'ble Mir Hamayun Jah Bahadur, Mr. De Nanquette, Mr. T. Ormiston, Mr. C. E. Pitman, Lieut. General Sir F. S. Roberts, Pundit Sarup Navain, Kazi Shahabuddin, Mr. G. Sibley, Sonvindo Mohun Tagore and Mr. Ronald Thomson.

—*Overland Mail*, Dec. 12: Amongst the deaths recorded this week are:—The Duke of Portland; Viscount Chetwynd; Sir W. Boxall, R.A., F.R.S.; Sir E. R. Borough; Mr. G. Harcourt-Vernon; Col. A. H. Millett; Capt. J. Orr; and Mr. F. L. Toole.

In the United States, representative government has for many a long year degenerated to a government by caucuses, but there the entire political machinery is a self-compensating *one*, the more so since the Executive itself *is* elected by the people, and there is no Ministerial responsibility. But in France, where Ministerial responsibility is one of the foundation stones of the [illegible] of the State, the attempt at superseding a Cabinet by a caucus must appear perfectly suicidal.

There has been a Ministerial crisis at Madrid. According to one telegram Marshal Campos had consented to alterations in his Bill for the abolition of slavery in Cuba, which practically amounted to the postponement of the commencement of emancipation for several years. Even these concessions, however, do not appear to have satisfied the Conservative party.

Telegrams concerning the war in South America say:—"The Bolivian army continues to advance. The Bolivians escaped from Pisagua by the railroad. Lima is reported to be still in a most excited state. The British Minister has aaranged an exchange of prisoners. The Chilian Government denies the report of the defeat of their troops near Loa."

A telegram from Cairo states that, according to information received from Massowah, King John is marching forward with the main Abyssinian army and forty guns. He is determined to occupy the districts of Senaar and Galabat and the Blue Nile territory. He declares that European intervention will not prevent his enforcing his just claims, including an indemnity for past Egyptian aggression.

The Archbishop of Canterbury, as President of the Society for the Propagation of the Gospel, has addressed a letter to the Colonial Secretary in reference to the statement that missionaries are to be excluded from Zululand, and asking consideration for the missionaries of the society.—

Sir Michael Hicks-Beach, in reply, says that the Government has not received accurate official information, but promises every attention to the request. A letter just received from the Bishop of Pretoria says:—"There are grave doubts as to the Zulu policy of Sir Garnet Wolseley being an improvement on that of Sir Bartle Frere. The policy of the latter commended itself to all who knew South Africa from within and thoroughly, and was bold, manly, and benevolent in the only true sense. But now we are fostering the abominations of savagery while we allow the natives to reap great benefits from our rule without accepting corresponding responsibilities; and English gentlemen are set to administer justice by Zulu rules of war which involve them in the brutal slavery and pollution of Zulu polygamy and its consequences."

The chapel in the City-road, London, built about 100 years ago for John Wesley, was partially destroyed by fire on Sunday morning.

The hydraulic lift by which six men were on Tuesday being lowered from the upper story of one of the warehouses of the London Docks was precipitated to the bottom, in consequence of the breaking of the chain. Three of the men died shortly afterwards, and the others are very dangerously injured.

A gentleman attending the funeral, on Monday, at Leicester, of a young lady who had been drowned while skating, died suddenly as the procession was on its way to the grave.

Friday, January 2.

—*Bombay Gazette*: It ppears, that during the past three years there has been an excessive fever mortality in this country; a rate of mortality from this cause alone ranging from 10 to 40 per 1,000 of population; and a total mortality which may be estimated at six or seven millions. It is somewhat difficult to grasp figures of such enormous magnitude, or to deal with them by a close analysis. But there is sufficient in the enormous fever mortality to excite attention. Hy far the greatest proportion of Indian fevers are regarded, and very justly regarded, as preventable diseases. Sir Joseph Fayrer attributes much of the fever mortality of the famine years directly or indirectly to the famine itself.

—Same; London: Among the octogenarians who have been carried off by the cold weather has been the Duke of Portland, of whom enough stories have been told to furnish plots for several three-volume novels. He lived a most secluded life, and although he built magnificent stables, had splendid houses and gardens, scarcely allowed a soul to approach him, and surrounded his dwellings with high walls, and, in the case of his London house, with a screen of ground glass, so that no praying eye should overlook any portion of his grounds. Sporting properties were always entertainied hospitably at his lodges, but the duties of host he always discharged vicariously. He had estates in eight counties, besides owning a considerable slice of one of the richest districts of London; and his income is estimated at little less than £250,000 a year. The inheritor of this princely fortune is a young man of 22, a second cousin of the late duke, and a son of the late Major General Arthur Cavendish Bentinck. The old Duke, it is said, never saw his heir, although he did not neglect him, and other branches of the family are also said to be well provided for.

—Same: "The Prince's Dock was opened yesterday with great State by Sir Richard Temple. The proceedings were of a most interesting description, but they were drawn out to a cruel length. At half past twelve o'clock the May Frere entered the Dock; and not until half past five o'clock did His Excellency the Governor perform the closing ceremony of christening the splendid hundred ton crane, over which the Imperial standard meantime floated gaily. Speeches there were innumerable; many of which will well repay perusal, that of Mr. Kittredge being specially eloquent and happy. Everything passed off well. The heroes of the day were without question M. T. Ormiston, the engineer, and M. T. C. Glover, the energetic contractor, who must have realised in their fullest and truest sense the truth of Milton's words, "Peace hath her victories no less renowned than war." The pilot on board the P. and O.'s. s. Cathay must be congratulated on the manner in which he steered that vessel into dock.

—General Roberts telegraphs from Cabul on the 28th December:—General Baker's force marched twelve miles yesterday and was then within six miles of the Fort of Mir Bucha, the principal offender amongst the Kohistanis. Several headmen of Kohistan Logar and other districts have sent enquiring if they may come in, showing that the dispersion of the enemy was very complete and their punishment severe. They are reported to have lost nearly 3,000 killed and wounded during the fortnight's fighting.

30th. General Baker's force reached Mir Bucha's Fort without opposition, and found Fort deserted and destroyed it. The force returns to Cabul to-morrow.

—General Hills, Governor of Cabul, has assumed charge of the city. Most of the houses were found looted. A great want of ammunition is complained of, there being less than 300 rounds per man and gun all round.

—The Str. *Surat*, with English Mails, left Aden for Bombay Thursday, 4 a. m.

—*Bombay Gazette*: The authorities at Kandahar expect the new railway will be open to Dadur by the end of January. This will set free an immense number of transport animals, when the service of transport between Dadur and Kandahar will be reorganized.

—*Times of India*: Here we have a firm living and carrying on business in England under English law, manufacturing for another firm similarly situated, an article called "gray shirtings," which is commonly supposed to be composed of cotton fibre, but which on investigation is proved to be one-half china clay, potato starch, and other cheaper substances, and the only question with the Judges who tried the case seems to have been, has the damage, which the plaintiffs allege they have been put to, been caused by the laches or breach of contract of the defendants. The Lord Chief Baron of the Exchequer and the Judges of the Queen's Bench no doubt acted in accordance with precedent in confining their remarks to the immediate question of damages, at the same time we cannot have any very high respect for a system of law which could tolerate without comment the disclosure of such malpractices as appear to exist in the Manchester cotton trade.

—A new Synagogue has been opened at Tanna.

Selections.

KEEPING AND BEING KEPT.

(Abridged from the *Lucknow Witness*.)

"Whosoever abideth in him sinneth not," writes John in the third chapter of his first epistle. It is not enough to get happy in a social religious meeting, or to become greatly exalted under some powerful sermon, or to feel for a short season an overwhelming degree of joy and sumission. It is the *abiding* in Christ week after week and month after month through hot and cold and wet and dry, in the midst of the dull round of ordinary duties and all the petty cares and annoyances of home or office life—that is the important thing and presents the only real difficulty. This difficulty is emphasized and substantiated by the fact that the vast majority, at least nine out of ten we should say, of all we have read about or spoken with who thought that at some time they had reached this height of unsinning, failed to keep there with any absolute uniformity; there was more or less of wavering, of relapsing for a time, perhaps only for a very brief time, perhaps for a considerable interval.

In view of these facts, the first advice we should offer would be, *recognise the difficulty*. Do not ignore it, scout it, and say lightly, "Oh it will keep you." Nothing is gained by understating the force of the enemy. The flesh is strong for evil, and weak for good. We are exposed to a myriad of temptations. Without constant watchfulness we are as sure to fall into sin as a body unsupported will sink to the earth. Unless we keep up steadily the use of the means of grace we shall gradually lose our fulness of love, our warmth of zeal, our completeness of accord at all points with God's will. Something of strain, of tension, of pressure must be put upon and kept upon, our natural powers, our senses, appetites, innocent emotions, that they may move in every particular just right. *We* must do it, no one else can do it for us, not even God, and the tendency is to grow a little weary in this work of well doing, and so relax our vigilance. Then the enemy, ever on the alert, sweeps in, and the wicked one "toucheth" us somewhat.

Our second advice would be, as soon as we are conscious that we have been "touched" even in the smallest degree by the fiery darts of the adversary, not to lose a second in vain regret, but penitently, humbly, frankly, freely turn at once to the all-cleansing blood of Christ and be made every whit whole. Our little slips will have the worst effect upon us if we try to cover them up and shut our eyes to them, and through pride of consistency refuse to acknowledge either to ourselves, our fellow men or our God, that we have made them. Then they will gradually eat into our character, and spoil that perfect simplicity and childlikeness which is so precious before the Lord and so powerful before men. But if they are openly confessed and promptly made right we shall gather strength from our very weakness and learn the secret of victory from our defeats.

We should also, of course, be very guarded in our professions. They have frequently been a source of temptation to many. There is danger on both sides, danger of saying too much and danger of saying too little. We shall grieve the Holy Spirit and weaken our hold on God if we refuse to confess what he has done for us and do not give him publicly the glory that is meet. We shall also do ourselves and others harm if we at all exaggerate, or boast, or swerve from perfect truthfulness, simplicity, and honesty in our testimony. The cause of God cannot be advanced by anything like this. It has been greatly damaged by ill-considered expressions, and over statements, due frequently to ignorance of the force of the language used, but still to be much regretted and guarded against.

One other word. It is quite possible that we may fail, through lack of steadfastness of purpose, persistency of will, and unceasing vigilance, to be uniformly kept. What of that? Is it therefore better not to set out, not to seek, not to attain? No, a thousand times no. Our life will be a glorious one, and a most useful one, notwithstanding that these trifling momentary slips may come. But if we draw back at the beginning, through fear and doubt, we shall accomplish little or nothing. Press on. Get as near to Christ at once as you can, and keep there as steadily as possible.

Miscellany

—*Missionary Herald*; November; on the proposed Mission in Central Africa:

The Portuguese for two or three hundred years have claimed, and to some extent exercised, rights on the Zambesi and almost across the continent, from Benguela to Mozambique. About the Lower Zambesi, at Senna and at Tete, the Portuguese have long had forts and officials. At one time they had a settlement at Zumbo, five hundred miles up the river. There was a Jesuit church there, of which the ruins still remain, and the broken bell was lying on the ground in Livingstone's time. Within a few years the deserted Zumbo has begun to be reoccupied, and is growing into commercial importance.

To develop the marvelous resources of this great region, the government at Lisbon has made a concession of rights and privileges to a commercial company. By a decree dated December 28, 1878, the government accorded to M. Paiva d'Andrada and associates the ownership of all mines of gold, copper, iron, and coal now known in a vast territory on the Zambesi and its affluents; the monopoly for twenty years of working all mines that may be discovered; the monopoly for twenty years of the forests; and the ownership of 250,000 acres of the best lands for agriculture and colonization. The concession covers the whole basin of the Zambesi, from where the Shiré joins it eighty miles from the ocean up to the Nyampanga Island, six or seven hundred miles inward, where the great Cafue empties its swollen waters from the north and west into the Zambesi, as the Zambesi itself comes streaming up from the Victoria Falls and the south, and by a great bend swings away eastward to the ocean. From the 14th degree of south latitude, near the foot of Lake Nyassa, the Concession includes the territory to the 17th degree of south latitude, about 9,000 square leagues.

M. d' Andrada has formed an international syndicate to manage this Concession. The legal office is at Lisbon, the Board of Directors with full powers are at Paris, where the business will be done. A company has been formed; the capital of one and a half milion francs in five hundred shares has been quickly taken up, bankers competing for the stock. Arrangements are making to send at once, there are probably now on the way, scientific and commercial exploring parties, to obtain minute and exact information. There is talk of introducing colonists from Europe or Asia.

The area of Central Africa is greater than that of the United States east of the Rocky Mountains, and its population is about equal to that of our whole country. A characteristic feature is a chain of lakes, vaster in extent and in volume of water than those which stretch from Lake Superior to the St. Lawrence. While there are interminable forests and morasses, there are still greater breadths of fertile plains and salubrious high lands. Central Africa is not, as it was once thought, a torrid desert or an unmitigated swamp, but "one of the most luxuriant and productive regions of the earth."

After leaving the river Shire, at abont 350 miles from the coast, and passing over a hill country in which steppes alternated with broad valleys, cultivated lands with long stretches of park like woods, (says the Rev. Mr. Rowley) we reached, at an altitude of about 2,500 feet, a seemingly illimitable plain, which opened out to view one of the most magnificent prospects I ever beheld. Far as the eye could see—and here, for the greater part of the year, the atmosphere is so clear that it does not seem to impede the vision—there extended a wide, grassy plain, broken here and there by rocks of fantastic shape, verdant hills, clusters of trees, streams of water on whose banks grew lofty trees, which formed bowers of foliage that equaled in hue and excelled in grace of form any similar production of Europe; and mountains that far and near lifted up their heads towards the pale azure of the sky, rising sometimes to the height of nearly 10,000 feet..... The fertility of the greater part of this vast plain was remarkable. Year by year it produced abundantly a great variety of cereals and tuberous plants. The larger wild animals were scarce, for the population was great, and had driven them to take shelter in less-peopled districts. The climate was cool and refreshing; indeed, it was a land calculated to nourish the body, to gladden the heart, and to content the mind.

The people of Central Africa belong to the great Bantu family, resembling somewhat in color and form, but differing wholly in language from, the negroes proper, who dwell north of the equator, and especially about the Gulf of Guinea. The Bantu tribes have a skin varying from a brown to a blue-black, and hair woolly, but differing in length and quality. In the far interior are tribes of dwarfs, the classical pygmies. Major de Serpa Pinto met with people of yellowish-white skins and hair, and pink eyes. There are several large kingdoms in the interior, though generally there is a loose, incoherent, tribal relationship, with little government of any kind; villages have head men and look out for themselves, but give little support to one another. Cotton cloths are woven by some tribes; smiths smelt iron ore, and hammer out hoes and spears on stone anvils; copper ornaments are curiously wrought; earthen pottery in basket patterns is baked by the women. A belt of cannibals, comprising some of the most vigorous and intelligent of the African people, stretches across from the Cameroons to the Albert Nyanza. Everywhere polygamy and slavery prevail in the most degrading forms. Slaves are one of the chief products, and a great article of commerce. The inland slave trade is immense and universal. The external trade, to Egypt and the Barbary States, Arabia, and Turkey, has yearly swept off its half million souls.

TELEGRAPHIC NEWS.

London, December 25th: Latest particulars respecting the taking of Secocoeni's stronghold state that he voluntarily surrendered himself prisoner. The Indian Troop-ship Euphrates left Portsmouth yesterday for Bombay with 1,200 troops on board.

St. Petersburg, 25th: The Russian Ambassadors from the different foreign Courts ars assembled here.

London, 27th: The holding of seditious meetings in the Transvaal has been prohibited by the British authorities. It is stated that General Kauffmann will command a Russian expedition from Samarcand in the spring, which will co-operate with a Russian expepedition to start from the Caspian against the Tekke Turcomans. OBITUARY.—Mr. William Hepworth Dixon, the celebrated historian and traveller.

Constantinople, 27th: Sir A. H. Layard (British Ambassador) has threatened to suspend diplomatic relations with the Porte unless a certain moollah who had made a translation of the Holy Bible and been imprisoned for so doing, is released.

Teheran, 27th: The Shah, accompanied by ten thousand troops, is going to make a pilgrimage to Meshed in the spring.

Paris, 28th: A new Ministry has been formed from the members of the Advanced Left under the Presidency of M. de Freycinet, who also undertakes the Ministry of Foreign Affairs.

Capetown, VIA ADEN, *28th*: A large meeting of Boers has been held, at which resolutions were adopted to meet on the 6th April. M. Kruger was appointed President, and instructed to summon a *Volksraad*. The meeting afterwards dispersed quietly.—At a dinner given to Sir Garnet Wolseley he made a speech, in which he announced that henceforward Transvaal would be a Crown colony.

London, 29th: The Empress Eugenie will embark for Zululand in February next, for the purpose of visiting the spot where her son (the Prince Imperial) was killed. A frightful railway accident occurred yesterday at the bridge which crosses the River Tay, and which had been partially destroyed in a heavy gale. A passenger train from Edinburgh to Dundee, when crossing the brigde, was suddenly precipitated into the water below. Fears are entertained that two hundred passengers have been drowned, but as yet the exact losses are not known.

30th: Later particulars respecting the disaster which occured on the 28th instant at the bridge which crosses the River Tay state that nobody in the train was saved, the total number of victims being 90, and not 200, as was at first feared. The gap made in the bridge, and into which the train rushed, was 750 yards long. The cause of the accident is uncertain, and an official inquiry has been ordered.

Madrid, 30th: An attempt was made to-day to assassinate their Majesties the King and the Queen of Spain, who were fired at by a waiter named Gonzalez, at the entrance to the Royal Palace here. Fortunately neither of their Majesties were touched by the shot. The would-be assassin, who is a Galician by birth, has been arrested.

London, 31st: The *Standard* publishes a telegram stating that the Khan of Merv has despatched an Embassy to the British head-quarters in Afghanistan, and that the Embassy will proceed thence to the Viceroy of India.—Divers who have been at work at the scene of the Tay bridge accident have found one of the railway carriages, but no bodies. —Neik Mahomer, brother to Share (? Shere Ali), with the Ulema Hussein Khan from Kabul, arrived at Tashkend on the 23rd November, soliciting Russian hospitality. Abdool Rahman has fled accross the frontier.

St. Petersburg, 31st: The *Golos* is about to reappear again, but as a Liberal and more linient organ than was formerly the case.—The Empress of Russia continues to improve from her severe illness, and may now be pronounced as recovering.

Constantinople, 31st: Sir A. H. Layard, the British Ambassador here, has suspended official diplomatic relations with the Porte, and has asked Lord Salisbury concerning his future course of action.

London, January 1st: Her Majesty the Queen has sent a letter of congratulation to the mother of General Sir F. Roberts on the occasion of his victorious re-occupation of Cabul.—Only a part of the train which was precipitated from the Tay Bridge has been found, but no bodies have yet been recovered. A subscription has been opened for the relatives of those who were lost in the accident.—General Sir Garnet Wolseley will rsturn from the Cape to England this month.—The revenue returns for the December quarter amount to £18,625,000 showing a decrease of £468,750 as compared with the same period last year,

PASSENGERS SAILED.

Per Str. *Assiria*, 1st:

For Genoa.—Mr T Von Goldstein, two Masters Goldstein, Major Brown, Rev Fr Ragusa, and Sigr M Bava.
For Suez.—Mr W Nicolls and 2 deck passengers.
For Aden.—Mr Thos. Rendell.

PASSENGERS ARRIVED.

Per P. and O. Str. *Nizam*, Dec. 31st:

From Southampton.—Mrs Goodburn, Mrs J K L Mackenzie, Mrs F Field, and Mrs T A Jebb and infant.
From Brindisi.—Mr MacMarran, Mr R V Reid, Mr and Mrs Bythell, Mr Buchanan, Mr V Schalck, Mr C Butler, Mr A Sierger, Mr Saunders, Major Vanderzie, Mr Roughton, Mr and Mrs C L Bare, and Mr Broughton.
From Venice.—Mr and Mrs Barstow, Mr G L Kemp, Miss A Barstow, Mr and Mrs Glover, Major R C Money, Mr Gaddin, Mr F D Parker, Mr J M Buckhobz, Mr R Muley, Mr F Muller, and Mr G Robinson.
From Suez.—Mr F E Lawton.

Domestic Occurrences.

BIRTH.

PARK.—December 28th at Mazagon, the wife of Rev. C. W. Park of a Daughter.

MARRIAGES.

KERSEY—GLOVER—Dec. 25th, at Bombay, by the Rev. Geo. Bowen, Mr. T. W. Kersey, of Igatpura, to Eliza, daughter of pensioned Deputy Assist. Commissary T. Glover, now in the Municipality, Bombay.

MYLNE—MOULTRIE—December 27th, at St. Thomas' Cathedral, by the Most Rev. the Metropolitan, assisted by the Rev. F. L. Sharpin and the Rev. H. C. Squires, the Lord Bishop of Bombay, to Amy Frederica, eldest daughter of G. W. Moultrie.

LUSHINGTON—WINGATE—December 29th, at Dharwar, by the Rev. W. Jones, James Law Lushington, Revenue Survey, S. M. C., to Bessie Turner, third daughter of the late Andrew Wingate, Esq.

WILSON—PURVIS—December 30th, at the Girgaum Church, Bombay, by the Rev. H. C. Squires, John Alexander, son of the late J. A. Wilson, Esq., of Aberdeen, to Dorah, fifth daughter of George R. Purvis.

FRY—FREEMAN—Dec. 31st, at St. John's Church, Colaba, by the Rev. H. W. Bagnell B. A, Alice Rebecca, younger daughter of the late J. D. Freeman, Esq, I. N., to Burgess Fry, Bombay Forest Department.

DEATHS.

KEMP—At Poona on the 21st December 1879 of Consumption, Stanley Kemp, the only son of Mrs. A. L. Kemp aged 23 years after a lingering illness, which he bore with Christian fortitude and resignation.

BEATTIE—December 25th, at Byculla, William Lowther Beattie, third son of Alexander Beattie, Esq., M. D., P. & O. Company, aged 34 years.

"BOMBAY GUARDIAN."

Subscriptions received from 27th December 1879 *to 3rd January* 1880.

Major C. C. Pemberton, 15th Nov. 1880, Rs. 7-10; John Staples, 20th December 1879, Rs. 5; Rev. F. G. Macartney, 29th August 1880, Rs. 5; Capt. J. E. Winkler, 31st Dec.1880, Rs. 7-10; T. J. Tanner, 31st Dec. 1879, Re. 1.

Advertisements.

NOW READY:—HINDEE. DICTIONARY, by the Rev. J. D. Bate. 809 pp. Super-royal 8vo., Rs. 16 Post free, for Cash only.
E. J. LAZARUS & Co., BENARES.

CHANGE OF RESIDENCE.

THE HOUSE OF HOPE is removed to Grant Road, opposite the Theatre, in the street leading to Kehwadi.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT.
Principal

Bereilly, N. W. P.

BUILDING FUND FOR YOUNG MEN'S

COFFEE ROOM, READING ROOM & HALL.

PATRON

H. E. THE GOVERNOR OF BOMBAY.

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Collectors already in possession of Cards will greatly oblige by remitting to the Honorary Secretary any amounts they may have received from their friends for this object. Funds are required at once.

Printed papers giving further details of the project may be had on application to the Secretary or Treasurer. The kindly coöperation of Christian friends in the Mofussil and elsewhere is earnestly solicited.

J. N. HAWKINS,
Honorary Secretary
Y. M. C. A.

Bombay 16th December 1879.

TEMPLE SCHOOL,

PANCHGANI.

SATTARA DISTRICT.

The Rev. Albert Young desires to announce, that he has taken "Enfield," and is making accomodation for a large number of Boarders.

The New Session begins Jan. 5th 1880.

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